AN ADMONITION TO THE Dissenting Inhabitants Of the Dioceſs of DERRY:

CONCERNING

A Book lately Publiſhed by Mr. *J. Boyſe*,

Entituled,

Remarks on a late Diſcourſe of WILLIAM *Lord Biſhop of* DERRY;

CONCERNING

The Inventions of Men in the Worſhip of God.

From William Lord Biſhop of the ſaid Dioceſs.

LONDON,
Printed for *William Keblewhite* at the *Swan* in St. *Paul's-Church-yard*, 1694.

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By *John Clutterbuck*, Gent.

Printed for William Keblewhite *at the* Swan *in St.* Paul's-Church yard.

AN ADMONITION TO THE Dissenting Inhabitants Of the Dioceſs of DERRY:

Concerning a Book lately Publiſhed by Mr. *J. Boyſe*, Entituled, REMARKS, &c. On the preſent Diſcourſe.

My Friends and Brethren,

I Have told you in this Diſcourſe (when firſt Printed p. 170.) *That no Man ought to take it ill, that another propoſes Reaſons againſt his Opinion; but to ſcoff at, or revile any Practice, or Opinion that another believes to be founded on the Word of God, is not only ill Manners, but is of dangerous conſequence, being apt to breed bitterneſs and animoſities between the Parties. — And therefore in all matters of Religion we ought to avoid this manner of Treatment,*

and whatever Book uſes it, we need trouble our ſelves no further with it, for it certainly is written only to ſerve a Party and not Truth. This Obſervation I take to be certain, and I deſire that you would read Mr. *Boyſe*'s *Remarks*, and my Book together, and judge them by this Rule. The Worſhip of God is to Mankind beyond all other Concerns, and ought to be treated with all the ſeriouſneſs and calmneſs of Spirit that becomes us, whilſt in the preſence of God: And for any one to treat that which all good Men tender and value as the moſt ſerious and weighty Concern of their minds, in a Paſſionate, Angry, Scoffing and Deriding manner, is ſurely contrary to Natural Modeſty, and to the reſpect we owe to one another; Much more to the Spirit and Meekneſs of the Goſpel. I will not accuſe Mr. *Boyſe*, but only deſire you to read his Book ſeriouſly, and believe him as far as you find him free from theſe faults.

I hear that other Anſwers to my Book are coming out, and if I find in them that Spirit of Piety and ſeriouſneſs that becomes Chriſtians, more eſpecially Men of tender Conſciences, I will with God's help give them a due conſideration; and if there be any thing material in Mr. *Boyſe*'s *Remarks*, which is not taken Notice of by them, it ſhall then likewiſe be conſidered: In the mean time what I think needful to give you an Account of in this Admonition, is,

1. *Firſt*, The chief Motive that prevailed with me to Publiſh my Book. *Secondly*, That Mr. *Boyſe* has Granted, in effect, the chief things I pleaded for in it. *Thirdly*, That he is much miſtaken in thoſe Matters of Fact which he Charges on me as miſtakes. *Fourthly*, That he has failed to prove the moſt Material things that were incumbent on an Anſwerer to prove. If I give plain Inſtances and Examples in each of theſe, you may judge by them what to think of the reſt of his Book.

I. As to the *firſt* of theſe, namely, *my deſign in publiſhing*

liſhing this Book; I have been now above three Years amongſt you, and I have taken the beſt care I could to inform my ſelf of the State and Condition of this Dioceſs, and of every Pariſh therein. I have viſited each of them ſeveral times, and diſcourſed perſonally with many hundreds, and informed my ſelf particularly of the Cuſtoms, Manners, Inclinations and Scruples of every ſort and Perſuaſion: I found to my great trouble much ignorance amongſt the poor People; inſomuch that of 800, or more of the Diſſenters Communion, whom I perſonally diſcourſed, I did not find above Four Perſons that could give any Account of their Catechiſm, and only two that could repeat it, and a great many that could neither ſay the *Creed*, the *Lord's Prayer*, nor *Ten Commandments*: Of this I have many Witneſſes that were preſent at ſome of my Diſcourſes. I do not ſay this ignorance was peculiar to Diſſenters, for too many conformable Perſons were in the ſame Condition: This I looked on with great Compaſſion and Concern, as it became me, and in Order to remedy it, I took care to have Engliſh Schools kept in every Pariſh, according to Law, and obliged the Schoolmaſter to teach the Catechiſm, and the Miniſters to Catechiſe in each Pariſh; and I furniſhed them with Catechiſms, which with God's Aſſiſtance has proved of good uſe to ſuch as are Conformable, near 2000 of all Ages having ſince learned the Catechiſm, and preſented themſelves to be Confirmed: I could not have the ſame influence on you that differ from Me, and yet I hope my Endeavours have not been uſeleſs to you, but have help'd to raiſe an Emulation in you to inſtruct your Children.

I found the great Obſtacle to your Learning your Catechiſm, was, the length and intricacy of it, inſomuch that generally ſpeaking, whoever could not read, muſt deſpair of getting it by Heart; this put me upon perſuading you to make uſe of an eaſier Catechiſm, not excluding your own if you had a mind to it.

Again I obſerved that when I wrote my Book, there were only Nine Meeting-Houſes in the Dioceſs, and I think the Number is not increaſed ſince, and by the beſt Enquiry I could make among your ſelves and other People, I found that there were (taking one Meeting-Houſe and one Lord's-Day with another) not 300 at each Meeting. Now I underſtand that in this Dioceſs there are 30000 that profeſs themſelves of your perſuaſion, and on that account abſent themſelves from Church. From which Computation I perceived that only 1 in 10 of them, or thereabouts went to Worſhip God any where on the Lord's-Day: This I confeſs was a great grief to me, and however Mr. *Boyſe* may ſcoff at my concern, as he doth at it in other caſes, I ſhall not be aſhamed of it, but pray to God to encreaſe it in me while ſuch occaſions remain, and direct me to Methods to remove them, I found that the caſe was not much better with you before the Troubles than ſince; for tho' there were then ſome more Meeting-Houſes than at preſent, yet I believe the Number of People was near proportionable more alſo. I found the ſenſe of Religion much decayed amongſt you, by means of this ſmall number of your Meeting-Houſes, and many of you when I have preſſed you to Worſhip God ſomewhere, have anſwered me, That you could do it at home; and indeed I have found ſome that had not been at any Publick Worſhip in Seven Years, and it is not to be wondered at, when ſome of you are Ten Miles, ſome Twenty, from a Meeting-place. I caſt about in my mind how to remedy this, and in Order to it, enquired of many of you, why you did not frequent the Publick Church, ſince you had none elſe which you could conſtantly attend with your Families; I perceived that Three Objections eſpecially had ſtuck with you formerly. *Firſt*, That our Miniſters were Popiſhly inclined. *Secondly*, That ſome of them were of ill Lives and Negligent.

And

And *Thirdly*, That our Service was only Human Inventions, and had no particular Warrant from Scripture. The firſt and ſecond of theſe I found, by God's Bleſſing, in great Meaſure removed at my coming among you, ſo that I cannot ſay that any one of you ever objected them to me. And as to the third, I particularly Examined, what things they were in our Ordinary Lord's-Days-Service, which you taxed as Human Inventions, (for I only invited you to that Service) and which made you think it more juſtifiable to ſtay at home then to come to our Churches, and I carefully marked what you objected, and put them in the Form that you now find them in this Book; In which I deſigned neither to ſhew Wit or Learning, but to propoſe it to you of my Dioceſs, and to you only, in ſuch a plain Method and Stile as might ſuite your Capacities, for I think you are not concerned in Books which you cannot underſtand; I am ſure you cannot underſtand the Generality of Controverſie Books, I confin'd my ſelf therefore to what I had ſeen and known to be your Opinions and Practice, and I was reſolved that my Book ſhould go no further then to you, and therefore I Printed only a few, which I diſtributed amongſt you, and took care that not one of them ſhould be Sold. I muſt own that the Book is Reprinted in *London*, but this was altogether without my knowledge, and very much to my diſſatisfaction. But I cannot prevent the ill Arts of Tradeſmen for their own gain.

This was the Motive and Method of my Book; And whether they be agreable to the Spirit of a Chriſtian Biſhop who is concerned for the Service of God, and the good of the Souls under his Charge, or deſerve the Treatment Mr. *Boyſe* has given me in his *Remarks* (ſuppoſe I were miſtaken in ſome things, as I do not find I am) I muſt leave you to judge.

II. I ſhall

II. I shall now proceed to the Second thing I proposed in this Preface, which was to shew that Mr. *Boyse* has granted the Principal things designed in my Book, and I hope that they may have some influence on you, to Allow the same: the Things are these that follow.

1. He owns that Singing Psalms in Prose is Lawful (*p.* 10) which I proved *Chap.* 1. *Sect.* 1. *N.* 3. in my Book.

2. That Responses or Answering, in the praise of God, is Lawful (*p.* 16. & 28.) and he allows the Scripture Precedents which I brought to prove them, in *Chap.* 1. *Sect.* 1. *N.* 4. I hope therefore that upon Consideration of his Reasons, if not of mine, you will allow the same that he does, and that these things will not give any such Offence to you hereafter, as they have done.

3. He doth not absolutely condemn all Use of Musical Instruments in the praises of God, so they be only for directing the People in the Tune of the Psalm they sing (*p.* 30.). I therefore hope, that you have so much Respect to Mr. *Boyse*'s Judgment, that hereafter the Organs will not offend you so as to drive you from our Service.

4. He asserts (*p.* 24.) That none of the Nonconformist Writers have condemn'd the *Singing of Psalms, as used in our Cathedrals by a Quire*, tho' he supposes it Unscriptural, nor the *Saying* them in *Parish-Churches*, by way of Responses, and that only some weak and injudicious People have Alledged such Reasons, for deserting the Established Church, and that they are not to be reckon'd as Condemned by our Saviour, in *Mar.* 7. 7. for *Commandments of Men*: And therefore I hope in Respect to his Judgment, you will lay aside all such Reasons, for your Non-compliance with the Established Worship, and retain no ill Opinion of us that do comply with these things. To gain which, I shall reckon a great step, and worth the writing

ting my Book, and ſhall be heartily glad to find, as Mr. *Boyſe* intimates, that it was only the weak amongſt you that inſiſted on theſe things.

5. He grants (*p.* 9) That God has no where expreſly Determined, whether we ſhall pray with, or without a Set Form; and that therefore both ways of praying may be Lawful in General, tho' particular Circumſtances may ſometimes render the one or the other more *Convenient*. So that this Matter of praying with, or without a Set Form, according to him, is a Matter of *Conveniency* only, and to be determined by Circumſtances; And therefore upon Mr. *Boyſe*'s Principles, ſince our Forms of Prayer can ſeem to you at worſt to be only *Inconvenient*; ſurely it is better to diſpence with an *Inconveniency* than to neglect all Publick Prayers.

6. He grants (*p.* 31.) That in ſome particular Caſes, God did Recommend to the *Jews, a Form of Words in their Addreſſes to Him*, and that not only to the *People*, but even to the *Prieſts*, and therefore *Forms of Prayer* are Warranted by Scripture, and are of Divine Original. From hence it follows, That God has not only in general Commanded us to pray to Him, but in particular Commands, both *Prieſts* and *People* to pray to him *in Forms*, tho' He has not forbidden other Addreſſes on ſuch Occaſions, as I mentioned *Chap.* 2. *N.* 2. *Sect.* 9.

7. He grants that the People expreſſed their Joyning in the Publick Prayers, in Chriſtian Aſſemblies, by adding their *Amen* (as I have proved *Chap.* 2. *Sect.* 1. *N.* 5.). And therefore I hope you will not only Approve of this in us, but will likewiſe Introduce it into your own Meetings. I am ſure the Book Mr. *Boyſe* Quotes for this purpoſe, Adviſes you to it. *London Morning Exerciſe*, p. 65.

8. He grants that the Holy Scripture may be read without Expoſition (*p.* 10. & 95.) and that the omiſſion

ſion of reading an entire Portion at once is a Defect; and that in the Winter Quarter there is no reading in the *North of Ireland* (*p.* 92.) and owns that I may juſtly charge you with Falling Short of Reading ſo much as the Directory recommends; and therefore I hope our not Explaining every Chapter, when we read it, will be no Objection againſt our Service: You may know we are obliged every Lord's-day, to Explain and Apply ſome Portion of Scripture in our Sermons; ſo that Expoſition is not baniſhed out of our Church.

9. He acknowledges that Bodily Worſhip is Commanded in Scripture (*p.* 105.) He calls Sitting at Prayers a Sloathful Poſture. *p.* 3. and ſays he cannot excuſe it from Irreverence, and hopes that thoſe who have been guilty of it heretofore, will not perſiſt in it without real Neceſſity. I hope therefore that you will take no Offence at our Service, or Abſtain from it, becauſe Bodily Worſhip is required in it, or uſe any more that indecent Poſture of Sitting at Prayers in your Meetings, when your own Advocate Condemns it.

10. He cannot condemn Kneeling at the Lord's Supper as Unlawful (*p.* 123.) and grants that you ought to Stand up at your Thankſgivings and Bleſſing, before Receiving and after; and that he will not excuſe you if you do otherwiſe in it (*p.* 112.) And therefore as far as you are of his mind in this matter, you will have no reaſon to condemn us for Kneeling, as guilty of Idolatry; or wonder that we receive the Elements on our Knees, ſince we receive them with Prayer and Thankſgiving, and continue whilſt we eat and drink, in the exerciſe of them, with the moſt earneſt Paſſion that our Minds are capable of.

11. He agrees with me as to the Frequency of Celebrating the Lord's-Supper (*p.* 131.) And owns it was one Conſtant part of the Chriſtian Lord's-Days Worſhip in the Apoſtles time; And that he thinks it paſt all doubt, that this was the Univerſal practice of

of the Chriſtian Church for ſeveral ſucceeding Ages. And therefore I hope you will endeavour to Reſtore this Apoſtolick and Primitive Inſtitution to what it was, and conſider how Unreconcileable your preſent Practice of Receiving is to this Inſtitution of Chriſt and Univerſal Practice.

If theſe things be univerſally Believed and Received amongſt you, I can ſee no reaſon why you ſhould decline our Churches, at leaſt when you cannot go to your own Meetings, and hope you will not hereafter go out when our Prayers begin, as if you were in danger of being Polluted by them, or refuſe to conform in the Bodily Expreſſions of Worſhip uſed at them, as I have ſometimes obſerved ſome of you to do, who rather chuſe to ſtay then diſturb the Congregation, by going unſeaſonably away. If I could gain theſe Points of you, I ſhould think my Labours in my Book beſtowed to a moſt Excellent purpoſe, and be content with Joy to endure a Thouſand more hard things, than Mr. *Boyſe* has been pleaſed to ſay of me, who appears by his Book to be much a Stranger both to you and me, and to have intermeddled with us, before he underſtood either of our Practices, or Circumſtances; and I hope by Gods help it ſhall not be in his power to make you conceive otherwiſe of my Sincere Affections and Concern for your Souls than I have profeſt, and ſhall always deſire to Maintain.

III. I ſhall now proceed to the third thing I promiſed in this Admonition, and that is to ſhew you, That whereas there are ſeveral Matters of Fact which I affirm, and Mr. *Boyſe* denies the miſtakes lye on his ſide, notwithſtanding he imputes them to me with great aſſurance, as Falſhoods, and aſſerts that I am hard'ned in them: For the Proof of this, I need no more than to Appeal to your own Conſciences; and I muſt tell you, that what I have Wrote was from Sight, Experience, or certain Information on the place, whereas he has his account of things only at ſecond-

ſecond-hand, and produces no Vouchers. I will inſtance in ſome of the principal matters of Fact which he contradicts.

1. Firſt then, One of the Principal Matters of Fact in diſpute, is, what I aſſert (*Chap.* 3. *Sect.* 3. *N.* 2.) *That in all the Meetings in the* North *of* Ireland *in a whole year, perhaps there is not ſo much Scripture read, as in one day in Our Church, by the ſtricteſt enquiry I could make.* This he contradicts with great vehemence, and aſſerts (*p.* 93.) that there is nothing like Truth in the Aſſertion; with a great many ill words. You may obſerve that I expreſſed my ſelf doubtfully in this Caſe with a *perhaps* it was ſo, but I aſſure you that I had no doubt of the Truth of it, only I was willing to ſay ſuch ungrateful Truths as ſoftly as I could, that I might give the leſs offence to you. To make this appear, I will take Mr. *Boyſe*'s own Computation, and allow that there are read in each of your Meetings every Lord's-day for 3 Quarters of the Year half a Chapter, tho' you know the caſe is not Univerſally ſo; for in ſome places in this Dioceſs there has been no Lecturing in ſome of your Meetings, for two Years together; but allowing it to be as he ſays:

Then in this Dioceſs there are Nine Meeting-places and Lectures in each, 39 Lord's-days in the Year, and half a Chapter read at each Lecture, which in all makes $175\frac{1}{2}$.

Now becauſe the Firſt of *April* was on a Lords-day this year, I will take it and compute how many Chapters and Pſalms were read on that day in our Church, and you will find it thus:

On the Firſt of *April* are read 8 Pſalms for the day, 3 before and between the Leſſons: That is the 95, the 100, the 67, beſides the Song of the Bleſſed Virgin. So that 11 Pſalms were read that Day in every Pariſh-Church. Beſides theſe, are read 4 Chapters for Leſſons, and the Epiſtle and Goſpel make a large Chapter more So

So then in every Pariſh-Church there are read Pſalms and Chapters, tho' there be no Funeral, or Churching of Women, or other Occaſional Office, 16. There are then 42 Congregations in this Dioceſs at preſent, in which the Offices of the Church are conſtantly performed; and if we Multiply 42 by 16, it follows that there are read in this Dioceſs in one Lord's-Day, Chapters and Pſalms, 672, whereas allowing the utmoſt of Mr. *Boyſe*'s Computation, there are read in the Meetings in this Dioceſs in a Year but 175 and a $\frac{1}{2}$.

Let me obſerve that the Meeting-Houſes are more Numerous here then in my Neighbour Dioceſſes in the *North*, there being, that I can learn, only 4 in *Rapho* Dioceſs, in which, and in the other Dioceſſes of the *North* the Pariſh-Churches are proportionally as many more then the Meetings, as they are in the Dioceſs of *Derry*: And from thence it follows that there is really 4 times more Scripture Read in Our Church in the *North* in one day then in all the Meetings in the *North* in a Year, which is a great deal more then what I aſſerted. I had a Computation like this in my mind when I wrote my Book, and ſhould not have Publiſhed it, if theſe Remarks by imputing Falſhoods and Untruths to me, had not obliged me to do it in my own Juſtification to the World; for to you who know ſo well the Truth of it, it was needleſs. And we have this advantage by reading the ſame Chapters and Pſalms in every Church, that whatever Church a Man go to, ſo he be conſtant at any, he is ſure to find the Scriptures read on in Order, which muſt needs contribute towards making him acquainted with the whole Body of the Scriptures.

2. But then, Secondly, I charge you with *caſting out the reading of the Word of God from moſt of your Publick Aſſemblies--Inſomuch that in many of your Meetings, ſetting aſide a Verſe or two for a Text or Quotation, at the*

the discretion of the Teacher, the Voice of God is never Publickly heard amongst you. This Mr. *Boyse* censures (*p.* 92.) as *a bare-fac'd Untruth*: but your selves shall be Judges.

First then, I have proved that Reading the Scriptures, for the Instruction of the People, is a Publick Ordinance of God, *Chap.* 3. *Sect.* 1. and tho' it is not determined how much we ought to read at a time, yet it ought to be so Ordered, that the diligent Hearers may in a competent time be acquainted with the whole Body of the Scripture; and in this I have the Concurrence of your Directory. Now if you can Name but one Meeting in the *North of Ireland*, where this has been Observed, Mr. *Boyse* may have some Ground to contradict me: but the Case is far otherwise; you have thrown this Orderly Reading of the Holy Scriptures, not only out of most, or many of your Meetings, but out of all of them.

2. But further I appeal to your selves whether any of your Ministers ever read one Portion of Scripture but what was either designed *for a Text*, to a Lecture or Sermon, *or a Quotation*. If any one pretend the contrary, I must desire him to name the Time and Place, that I may reprove those Informers that Mr. *Boyse* affirms (*p.* 92.) have so greatly imposed on me. But till the Time and Place be named my assertion is literally true, and in a larger sense then I expressed it. I heartily wish you who are Teachers would amend this fault, and I shall then acknowledge that this part of my Book is Effectually Answered, and of no further force against you. And let me tell you, that your complyance in this would beget an honour and esteem i the People for Reading the Scriptures Publickly, which is an Institution of God, and satisfie the World that you have a greater value for the Word of God, then for your own Expositions, which no Impartial Considerer will

ever

ever believe whilſt you allow it no place in your Meetings, but when you can have leiſure to bring in your own Expoſitions. And ſure it ſeems ſtrange that you can allow at leaſt an hour for a Sermon of your own Compoſing, and cannot allow 10 minutes for the Word of God; which is the Truth of the Caſe, however Mr. *Boyſe* endeavours to palliate it.

A third Mater of Fact denied by Mr. *Boyſe*, is, *That a Man may frequent your Meetings all his Life, and yet have no ſecurity, or hardly poſſibility of Learning from your Publick Teaching all the great Myſteries of his Religion.* This he cenſures (p. 83.) as a groſs and ſhameleſs Accuſation, and advances it as a known Truth that the great Myſteries and Principles of the Chriſtian Religion are not ſeldomer taught in your Pulpits than in ours. Now to diſcover whether I deſerve the hard words which Mr. *Boyſe* gives me on this account, I deſire you to conſider.

1. That the great Myſteries of our Religion, are the *Conception, Birth, Paſſion, Reſurrection, Aſcenſion and final coming of our Saviour to judge the quick and the dead, together, with the Doctrine of the Trinity in whoſe Name we are Baptiſed, and the deſcent of the Holy Ghoſt.*

2. That we in our Church have a certain time appointed us every Year for the Teaching each of theſe, and our Miniſters do profeſſedly handle each of them in their diſcourſes on theſe times: So that every one who deſireth to be informed concerning them is ſure at a certain time of the Year to have a full diſcourſe, in every Pariſh, on each of them, in Order to the Explaining and Inculcating them, with the uſes and effects,

3. As to your Miniſters there lies no Obligation on them to go thro' theſe Myſteries in any ſuch time, nor indeed in their whole Lives. And whereas Mr. *Boyſe* alledges (p. 83.) that *The Directory requires that Ordinarily the ſubject of the Miniſters Ser-*

men shall be some Text of Scripture, holding forth some principal or head of Religion. This Obligation is taken off by the following Words, which are these, *or sutable to some special occasion emergent, or he may go on in some Chapter, Psalm, or Book of the Scripture, as he shall think fit.* From whence it is plain, that the *Directory* lays no Obligation on your Ministers to handle professedly any of these Mysteries, and that you have no *Security*, other then the pleasure of your Ministers, that you shall ever learn from their Publick Teaching all the Mysteries of your Religion.

But *Fourthly*, I have examined, and put it to many of your Persuasion whether they ever heard any Minister of Yours that professedly made a whole discourse on the *Trinity, Conception, Nativity, Resurrection*, or *Ascension of our Saviour*, or on his sending down the *Holy Ghost*, and I do profess that I never yet amongst many met one Man that could satisfie me in this point, or assure me that his Minister had done it. Which shews how dangerous a matter it is to leave these things to Men's choice. I heartily desire you that Read this, to recollect your Memories, and examine your own Consciences, and say whether your Ministers do once every Year handle professedly each of these Mysteries, as ours do, and if they do not, judge whether it be true that Mr. *Boyse* asserts (p. 84.) *That the peculiar Mysteries of the Christian Religion are so much more frequently inculcated in your Sermons, then ours, as has occasioned some of you to reproach us, as Preaching little but Morality.* These I am sure are the greatest Mysteries peculiar to the Christian Religion, and they are professedly and indispensably taught in our Church once every Year: What ground can there then be to accuse us of teaching little but Morality.

5. As to Mr. *Boyse's* excuse for you in this behalf, *That there is no Scriptural Rule or Example prescribing*

to

to Ordinary Teachers the exact Order in which they should explain the Mysteries of Christian Religion to the people: I would desire you to observe that the Scripture obliges us to Teach them all these, *the whole Council of God*, and the same obliges us to do this and all other Religious performances *in Order*, or *according to an Order*: There ought therefore to be in every Church an *Order*, whereby every Teacher may be obliged to Teach them all in a competent time, as it is in our Church, and the *Directory* has manifestly failed in this, having made no such *Order*, but left it to the discretion of every Minister, whether he will make any of these Mysteries his Subject in his whole Life, and some have been so indiscreet as to Preach for half a Year, nay, a whole Year on the same Subject. I have seen many Sermons Printed by your Party, and yet do not remember above 2 or 3 on these most necessary Subjects; I am sure they bear no manner of proportion to Ours.

1 *Cor.* 14. 40.

A Fifth matter of Fact denied by Mr. *Boyse*, is, *That hardly one in ten get your Catechism by heart, nor one in five hundred retains it.* On the contrary he affirms p. 87. *That he believes that if I make a more accurate Tryal I shall find as many of the Dissenters Children that have gotten their Catechism by heart, as of others that have done so by the Church Catechism.* I think I have had an Opportunity to inform my self of the Truth of this matter so certainly that 'tis hardly possible for me to mistake, and I will endeavour to make you sensible of the Truth of my Computation.

First then, you know that you who refrain from the Established Church, are here much more numerous then such as are conformable. and have proportionably more Children; yet besides Grown People, I have Confirmed near a Thousand Children, all above Thirteen Years old, in Three Years since I came to this Diocess; many of these I have Examined perso-

nally, and always found them perfect in their Catechiſm, and thoſe that I did not Examine likewiſe were ſo, as the Miniſters that preſented them aſſured me in the moſt ſolemn manner, and I was alſo informed by ſeveral of theſe Miniſters and by the Schoolmaſters, that moſt Children of Conformable Parents cou'd likewiſe ſay it, tho' ſo young as not fit to be Confirmed. Now I deſire you to produe me ſuch a number of your Children that can ſay yours, and I ſhall be very glad of it.

But Secondly, if you look amongſt your own Children, perhaps you may find a pregnant Boy here or there that can ſay your Catechiſm intirely, but the generality ſeldom can go above a leaf or two in it: 'Tis a great matter to find a Boy that can ſay it all; and the Schoolmaſters generally acknowledged to me, that the Children forgot one part of it before they cou'd get another; and the beſt account they cou'd give of the matter, was, that they were Learning it, and ſo the generality are like to be for ever. I have made ſo many Trials of this in a whole School at a time, that I can no longer doubt of the truth of it, and it wou'd be very odd for me to think to impoſe upon you who know ſo well all theſe things, and whom I am deſirous to Prevail on and Inſtruct, and can hope to do it only by the Integrity of what I ſay.

3. As to retaining it, I doubt whether any do it at all after 20. I tried not only a whole School at one time, but the Schoolmaſter alſo, a Diſſenter that Taught it. In one of my Parochial Viſitations, and amongſt them all then preſent they could not give an anſwer to that Queſtion in your Catechiſm, *What is Faith in Jeſus Chriſt*, which was the firſt that came in my thoughts to ask them for a Trial, and of this and ſeveral other like Paſſages I have many Witneſſes.

4. Whereas Mr. *Boyſe* affirms (*p.* 85.) *That the*

is not one of these persons in your Congregations come to years of age, who is not once every Year constantly Instructed in the Principles of the Christian Religion, and personally examin'd about his Knowledge of them. Pray consider a little seriously this matter of Fact; I leave it with you, and know what you must conclude, and hope you will be so just to your selves as to determine of what Credit this Author ought to be in his Relations. I will not derogate from your Ministers Labour in Catechising their people, but notwithstanding their pains, there are some Thousands of Men and Women in this Dioceſs that profeſs themſelves of your Communion, that were never Catechiſed by them, and many are altogether ignorant of the Myſteries of the Goſpel; inſomuch as not to be able (as I obſerved before) to ſay their Creed, the Lord's-Prayer, or the Ten Commandments, or to tell how many Perſons are in the Godhead, or who they are, or who Redeemed them, of which this very day, in which I write this, afforded me Two Examples of grown Men, as indeed every day almoſt doth to my great trouble. As to your Miniſters Examining, their way indeed may diſcover who has their Catechiſm, but is no way Fitted to teach thoſe that have it not, as ours doth.

Laſtly, I deſire you to remember that there is no Rule in your Directory that requires your Miniſters to Examine either Publickly or Privately: So that your Miniſters performances in this point are voluntary, which is a great Defect: Whereas our Rules make Catechiſing a part of our Lord's-day Service, and a ſettled Ordinance in our Publick Aſſemblies, as it has ever been eſteemed in the Church of God.

I muſt tell you that Mr. *Boyſe*, to excuſe his great Defect, puts me (*p.* 84.) on *producing ſome Precept or Example from Scripture, requiring our Reading or Teaching a Summary of Principles in Publick, diſtinct from Holy Scripture.* I am content to put it on this

iſſue, and deſire you to turn over your Bibles and compare 2 *Tim.* 1. 13. with *Chap.* 2. *Verſ.* 2. and there you will find St. *Paul* commanding *Timothy*, *Hold faſt the Form of Sound Words, which thou haſt heard of me——— And the things thou haſt heard of me among many Witneſſes, the ſame commit thou to Faithful Men, who ſhall be able to Teach others.* Here you find St. *Paul* delivered *Timothy* a Form of Sound Words publickly, and commanded him to commit the ſame to others, who ſhou'd Teach the ſame, as St. *Paul* delivered it, that is, before many Witneſſes, or in the Face of the Church. I hope no good Man will ſeek a plainer Proof, for a thing that is ſo good and Commendable in it ſelf, ſo Edifying to the Church, and ſo conſtantly Retained in it, till the Directory and your Practice left it out, which I heartily wiſh you may amend.

But *Fifthly*, The greateſt matter of Fact diſputed, and indeed of greateſt Importance, is, *The frequency of the Celebration of the Lord's-Supper amongſt you.* I took Notice (*Chap.* 5. *Sect.* 3. *N°.* 3.) *That your Miniſters rarely preſs you to Communicate, that you have few Sermons, or Diſcourſes to that purpoſe, and many of you condemn our Zeal for Endeavouring to reſtore the conſtant Communion precedented in Scripture——— and did appeal to You whether it is not yet reckoned a great thing among many of you, if once in a Year or two a Communion be Celebrated in one of Your Meetings, nay, it is often omitted for ſeveral Years together, and in ſome places for ten or more.*

In Oppoſition to this Mr. *Boyſe* affirms, (p. 136.)

1. *That it is Univerſally uſual in every Meeting, where an Ordained Miniſter is ſettled, to have the Lord's-Supper Adminiſtred conſtantly once a Year, and twice in the larger Towns.*

2. *That the Generality of You* (as he is aſſured) *do Communicate four or five times a Year,*

3. *That all of you have the Opportunity of doing it* 10

12, *or*

12. *or* 15 *times a Year, if you will take the Advantage of Receiving it as often as 'tis Administred within a few Miles of your Respective Habitations.*

4. *That there is not one in ten or rather in* 20 *or* 30 *that do not receive, except such as are with-held for want of competent knowledge, or the account of Scandal.*

5. *That those who Communicate once, do it Ordinarily on all following Occasions.*

6. (P. 134) *That the generality of your Ministers Administer this Sacrament far oftner then the generality of the Conforming Clergy.*

7. (P. 137) *That he doth not see with what Tolerable Justice I could upbraid you with your rare or no Communion, when the Members of your Meetings do generally Communicate much oftner then the Members of the Parish Churches.*

Lastly, (p. 134) *That too many profligate Sinners and Swine are admitted in the Parish Churches.*

These are a few of those things he asserts on this head; and gives me many hard words for asserting the contrary: But it will be no difficult matter for You to judge who is in the right. I have (as I believe 'twill be owned) as good Opportunity of informing my self in these matters as any one can have; and have been as diligent in my Enquiries in my Progresses thro' the several Parishes, and on all occasions as I could; and I have had the following Account returned me from many hands, and am satisfied there can be no very great mistake in it.

1. That in the last Seven Years the Lords-Supper has been Celebrated amongst you.

In *Londonderry* twice —— —— —— 2
In *Clondermot* once —— —— —— 1
At *Ballinaret* once —— —— —— 1
At *Ballikelly* once —— —— —— 1
At *Burt* twice —— —— —— 2

At *Ardſtra* once ——— 1
At *Ahadowy* once ——— 1

In all 9 times.

So that in this whole Dioceſs it has been Celebrated by you but about 9 times in 7 Years, ſome of which being times of Affliction, required a more frequent Celebration of this comfortable Sacrament then ordinary.

2. At each of theſe we will ſuppoſe there have Received one with another about 400, tho' my Informations allow not ſo many, ſo that in 7 Years there may be computed to have Received 3600 in this Dioceſs.

3. In the Eſtabliſhed Church, ſince I came to the Dioceſs, which is about 3 Years and 2 Months, the Lord's-Supper has been Adminiſtred

In the Cathedral, about ——— 43 times
In the Pariſh-Churches for the first Year, about ——— 78
For the Second Year, about ——— 103
For the Third Year, about ——— 162

In all 386 times

So in the Eſtabliſhed Church the Holy Sacrament has been Adminiſtred in this Dioceſs in 3 Years and 2 Months, about 386 times; that is about 43 times for once you have had it in Your Meetings in near Seven Years.

4. As to the Number of Communicants in the Eſtabliſhed Church, I cannot give an Exact Computation; but as to the Cathedral, where I have, for the moſt part, Officiated my ſelf, I can give this Account.

At 4 *Eaſter Sacraments*, one with another, above 200. In all 800

At

At 3 *Chriſtmas Sacraments*, and 3 *Whit-Sundays*, one with another, above 100 at a time.	}	600
At 33 *Monthly Sacraments*, one with another 50	}	1650
In all		3050

From which it is manifeſt, that near as many have Received in one Pariſh in this Dioceſs in about three Years time, as with you in the whole Dioceſs in twice that time; notwithſtanding the numerouſneſs of thoſe that are of your Profeſſion.

5. As to the larger Towns, I can call only 3 ſuch in this part of the Country, that is, *Londonderry* and *Strabane* in this Dioceſs, and *Colerain* on the Border of it. Now as to *Londonderry*, it has had this Sacrament Adminiſtred but twice in it in 6 or 7 Years; and *Colerain* but once in that time; and as to *Strabane*, tho' it, as well as the other had a ſettled Miniſter in it before, and ſome time ſince the Troubles, yet I am informed from good hands that in 26 years, laſt paſt, the Lord's-Supper has been Adminiſtred but twice in it; And I have the more reaſon to believe this, becauſe your Sacraments are Adminiſtred with ſo great a concourſe of Spectators and Hearers, beſides thoſe that Receive, that they can hardly eſcape Obſervation; which would have been reckoned a Profanation of this Holy Myſtery in the Primitive times; and is in earneſt an abuſe brought in by Popery.

6. If it be true what he affirms with aſſurance, that the generality of you Communicate 4 or 5 times in a Year, it will clearly follow, That not much above a hundred diſtinct Perſons in all have Communicated in this Dioceſs theſe laſt ſeven Years. For 4 times 7 make 28; and 3600 (the number of your Communicants in 7 Years) divided by 28, gives about 128; the Number of the diſtinct Perſons that have Communicated amongſt you in 7 Years, according to his Compu-

Computation; but this can by no means be true, and therefore he is certainly Misinformed in this particular.

7. We will allow then, that every distinct Person Communicated but 5 times in these 7 Years. and then there Communicated 640 distinct Persons in that time: From which it clearly follows, that not one in twenty of you Communicate at all, there being above 13000 of your Persuasion in the Dioces of competent Age for the Communion.

And this makes his Mistake manifest in his asserting that *Not one in ten, rather in 20 or 30, but Communicate, except such as are with-held for want of competent knowledge, or on account of scandal.* This is a great Reflection on you, and far from the matter of Fact, *viz.* that 19 in 20 of your Persuasion should be with-held from the Communion on one of these two Accounts. I hope there are not near so many amongst you that are either Scandalous, or grosly ignorant, for tho' I believe one in 500 of you do not retain the Assemblies Catechism, so as either to Repeat or give an Account of it, yet I am far from thinking all such want competent knowledge for the Sacrament; for which a very little knowledge (at least of many things contain'd in your Catechism) I believe is sufficient, with a Holy Heart and inoffensive Conversation: And God forbid all the rest of that great number who do not Receive, should be Scandalous; otherwise then as they are so by not Receiving.

1. As to his Affirming *That all you have the Opportunities of Communicating Ten, Twelve or Fifteen times in the Year, if you will take the Advantage of Receiving it as often as 'tis Administred within a few Miles of your Respective Habitations.* The Mistake of this Evidently appears from the former Computation; and will further appear if you consider that there are but 9 Meetings in this Dioces, which has as great

great a Proportion to the Pariſh-Churches as any in the *North.* Now let us ſuppoſe the Lords-Supper Celebrated in each of theſe once in the Year; and ſuppoſe likewiſe each Communicant came to each Communion; Yet even ſo he could have but 9 times an Opportunity in a Year, and muſt Travel Forty Miles for a Sacrament: And this whole Dioceſs may as conveniently Communicate 12 or 14 times in the Year at the Cathedral of *Derry*, as at any of your Meeting-Houſes.

9. As to the Practice of Diſſenters elſe-where, I am not much concerned in it; having Addreſſed my ſelf only to you of my Dioceſs, but you may conclude the Probability of what he ſays concerning them, from the account he gives of your own Practice in this point, if it be true which he Affirms (*p.* 135.) *That as to the Meetings in* England *and the South of* Ireland, *where Paſtors are Settled, the moſt of them conſtantly Celebrate the Lord's-Supper once a Month, others once in Six Weeks or Two Months, and a few once every Lord's-day.* Their Practice is much altered from what it was formerly; for when the Churches were in their hands, it was quite otherwiſe; St. *Warburgh's* was a Conſiderable Pariſh in the heart of *Dublin*, and was ſupplied by Conſiderable Men conſtantly as to Preaching; but from the Year 1650, when Doctor *Sibalds* their Epiſcopal Miniſter Dyed, till the Year 1662, that is for near 12 Years, the Lord's-Supper was not Adminiſtred in it at all; as appears, ſufficiently from the Veſtry-Books, and the Teſtimony of ſeveral Surviving Inhabitants, from whom I had the information, having been Miniſter there my ſelf Ten Years; and I have heard the like of ſome other Churches in *Dublin* at that time. I find the ſame obſerved concerning the whole Univerſity of *Oxford*, from the time the Epiſcopal Miniſters were Ejected *Aug.* 1648, till they were Reſtor'd again *Anno* 1660, being 12 Years, *Antiquit. Oxon.* And I have had an Opportu-

Opportunity to enquire concerning the Diſſenters Practice in *Waterford* before the Troubles; and am told, that they did not Communicate above once in the Year, if ſo often: Mr. *Boyſe* had need therefore to produce good Vouchers for his Aſſertion, or we muſt reckon it in the ſame Rank with his Account of what is done amongſt you.

10. As to his Aſſerting that many profligate *Sinners and Swine* are admitted in the Pariſh Churches; and (*page* 137) that the Pariſh Miniſters take no ſuch pains with the People as yours: I ſhall only offer theſe things; *Firſt*, If one ſuch be admitted, it is too many; but we ought to be very Charitable in that point; and 'tis better to admit Ten who Earneſtly deſire the Sacrament, and Receive it with Appearing Devotion and Reverence, tho' their Hearts be falſe, than exclude one that is intitled to it. *Secondly*, Compariſons are odious, yet I dare Appeal to your ſelves who differ from us, whether, generally Speaking, the Conformable People who Receive the Sacrament are not as Juſt, as Charitable, as Sober, as Senſible of their Duty to God and to their Neighbours, as your ſelves; and whether you dare not Truſt them in Matters of Honeſty and Truth as far as you dare truſt one another: my Office gives me ſome advantage towards knowing theſe things. and upon the Strickteſt Enquiry, I muſt profeſs that I neither know nor hear of any ſuch come to the Holy Table: and truly the Devotion with which they generally come is ſo great, and ſeems ſo Unaffected; that I muſt profeſs my ſelf greatly Edifyed by it: And it appears to me that the innocency of their Lives is anſwerable; and therefore Mr. *Boyſe* has in this been very Uncharitable and Unjuſt to the Conformable perſons amongſt us, and except he can Inſtance ſome of theſe profligate *Sinners and Swine* admitted to the Sacrament, he can never acquit himſelf to them; nor to ſo conſiderable a Body as our whole

whole Church, on which he has caſt a Reflection.

As to the Clergy, if their Pains may be Eſtimated by the Fruits of Mercy, Juſtice and Truth amongſt their People, and if their People's often Offering themſelves to come to the Lord's-Supper be any Teſt, they ſurely are not behind your Miniſters. Their Publick Labours are as great as any Examples of Scripture or Antiquity recommend to us, and more would only Weary the People; and as to Private Diligence, reckon when you will, and you'll find them as often at Sick-Beds, and in Private Viſits to their People, and that they as often Inſtruct, Reprove, Adviſe and Admoniſh, as yours do you. I will not puſh this any further, or Concur with the Obſervation of thoſe who pretend to aſſure us, that Enmity to the Eſtabliſhed Religion, and Immoralities, are gotten on one ſide in too many inſtances; only of this I wou'd put you in mind, That whoever refuſes to Communicate with a Church in Prayers or Sacraments, by reaſon of the Corruption of its Members or Diſcipline, ought to be well aſſured of their own Holineſs and Strictneſs of Walking.

11. Whereas he Alledges (*p.* 134.) that your Miniſters *preſs the Receiving* the Lord's-Supper *more* than the Conformable Clergy; and reckons my ſaying, that your Miniſters rarely Preſs the People to Communion, and that you have few Sermons or Diſcourſes to that purpoſe, *a groundleſs Accuſation*, denying the Truth of it: I doubt not but there are ſome of your Party have Written on this Subject profeſſedly, but I have ſeen few of them, neither do I believe them to be in any proportion comparable to the number of ours, of which I have near 80 by me; and as to your Sermons and Diſcourſes, if they preſs the Receiving of it oftner than it is preſt by us, your Miniſters are very unſucceſsful in their Exhortations, ſince 'tis manifeſt by the effects, that ſo few are prevailed on by them; I am rather apt to believe that they

they have not yet made it ſo much their buſineſs as they ought; or at leaſt that they have not taken the right means to perſwade their Hearers: By the account I have had of their Sermons, they rather tend to deterr poor weak Creatures then encourage them, by Magnifying the difficulty and danger of the Undertaking.

And tho' Mr. *Boyſe* Affirms in your Names (*p.* 137.) that you know not one inſtance of *a Perſon counted truly Religious* amongſt you, that lives to *Thirty or Forty Years without* Receiving, yet I cannot believe that you will conſent to this; ſince there are in truth ſo many inſtances of that kind among you, and I could, if I thought fit, name a reputed Profeſſor, and a great Stickler in your Cauſe, who is of that Age and not only never Received, but Diſputes for it, and blames our Preſſing it, as I have met with many who do ſo too. In ſhort, I know many Profeſſors that neither ſeem ill Men, as to their Lives, nor groſly ignorant, in the ſame Circumſtances, and their Converſation has infected ſome of our own.

To conclude, It were as eaſie to ſhew that Mr. *Boyſe* is as much miſtaken in every matter of Fact, wherein he hath charged me with Fallhood, as in theſe; but the deſigned ſhortneſs of this Admonition, will not give me leave to purſue them: Theſe are certainly ſufficient to ſhew the Credit he deſerves in his other Aſſertions.

Let me further put you in mind that I am your Biſhop, and believe my ſelf Obliged to inſpect and enquire into your Practices, and reprove you where I perceive or believe you to be Miſ-lead: And I verily hope by your having had your Sacraments oftner laſt Year than formerly, that my publick Diſcourſes in every Pariſh did contribute to awaken you towards it, of which I am heartily glad; but Mr. *Boyſe* has nothing to do with you or me; and as he interpoſes himſelf without any Call or Reaſon, ſo he Writes either

either without any, or on very partial information.

I knew these things before, but I never design'd to Publish them, as looking on them to be apt to give Offence, but if you will look over Mr. *Boyse's* Book, you will be convinced that there is now a necessity on me to lay them open in my own Justification, and I hope there may be something of Providence in it, since it may be a means to open your Eyes, and let you see that your Practice in Worshipping God has been such, as your very Advocate dares not undertake to defend it, but denies the most plain Matters of Fact, and that your Ministers have not been so diligent to warn you of these Omissions as might have been expected from them. If they had been as careful to keep you to the Scripture Rules and Christ's Institutions, as they have been studious to gain and keep you from joining with Us, you had not lain under the present Objections, which I fear must prove Scandalous to all that profess Christianity.

I thought here to have Concluded what I intended to say at this time concerning Mr. *Boyse's Remarks*; but I find it may be convenient further to add some few Observations concerning the Method Mr. *Boyse* has taken to defeat the design of my Book, and to hinder you from joining with us in our *Ordinary Lord's-day Worship*, by the new Rules and Exceptions he lays down; and by what he objects, particularly concerning *Our use of the Sign of the Cross in Baptism*; which he wou'd have you believe that I omitted, because I was not able to defend it.

Before I proceed to these, I desire you to consider that it was incumbent on one that would defend your Cause against my Book *to have justified your way of Worship, by shewing that your manner of performing the several parts of it, as distinguisht from ours, is warranted by Scripture-Precept, or Precedent, or by direct consequence from thence.* For there appears

pears no reaſon for your abſenting your ſelves from our Worſhip, except your own be more expreſly warranted by the Word of God. But inſtead of undertaking this Task, Mr. *Boyſe* argues againſt it, and condemns the *Rule* as common only with *wild Sects ries* (ſuch he calls *the Quakers*, p. 7.) But as ſtrict as the Rule appears, I have juſtified all the particular ways of Worſhip to which I invited you, by it. And if Mr. *Boyſe* could have done the ſame for your he needed not have declined the *Rule*. But he ſeems conſcious that your ways of Worſhip are not defenſible on this principle: And therefore he endeavours to furniſh you with other principles for your own defence, and other objections againſt your joining in our Worſhip, *viz.*

I. He gives you another *Rule* for the ordering of God's Service.

II. He endeavours to perſwade you that the greateſt Exception you have againſt joining with us, is not the *matter of Worſhip*.

III. And Thirdly, He alledges that I have omitted to handle that part of Worſhip, againſt which you have greateſt Exception, and that becauſe I could not defend it.

I deſire you to conſider a little with me what he ſays on each of theſe Heads:

I. And firſt, As to his new *Rule* of Worſhip, you will find it, *p.* 7. in theſe words, *Modes and Circumſtances of Divine Worſhip— tho' neceſſary in general by divine Precepts, yet are left in particular to be determined by Human Prudence. For tho' God has commanded* Publick Prayers, Praiſes, Hearing, Celebration of the Lord's-Supper, *&c. yet what time or place we ſhall Aſſemble in, in what order theſe parts of Worſhip ſhall be performed, What particular devout poſture we ſhall uſe, among ſeveral equally expreſſive of our Religious Reverence: What Tranſlation of the Bible, or Verſion of the Pſalms we ſhall chooſe; What portion of Scripture ſhall*

shall be read, explained, or applyed; What Utensils shall be imployed in the Celebration of the Sacraments, and a Multitude of such Circumstances, and Modes of that kind are left to Human Determination; only therein the general Rules of Scripture must be regarded. And of this he gives an Example or two, *p.* 9. *God has commanded us to pray, but he has no where expresly determined whether we shall pray with or without a Set Form of Words; both ways of Praying therefore may be Lawful.* The consequence from which, is, That *Human Prudence* must determine which way is to be used.

This is Mr. *Boyse*'s great *Rule*, which he takes for granted; and allows it is only by it that your way of praising God, Praying to him, Reading the Scriptures, Sitting at your Prayers, and omitting the constant ordinary Celebration of the Lord's-Supper, can be justified.

I desire you to observe the *Rule* well, and to compare it with your former Opinions in this point; and resolve whether you would have easily accepted such a Rule from Me.

I desire you further to observe, That tho' our way of Ordinary Worship needs not this *Rule* to justifie it, as I have shewed in my Book; yet this *Rule* fully doth it, in all the parts mentioned in my Book: And I do not find Mr. *Boyse* denies it; or that he condemns any one as absolutely unlawful, in our *Ordinary Lords-day Worship*. And indeed it justifies not only our *Ordinary Worship*, but many other things that I did not touch. For,

First, If the determination of *Time* for Publick Worship be left to *Human Prudence*, you can have no exception against our *Holy Days*, as unlawful; for we have in them, used our *Prudence* to determine that God shall be in a particular manner thanked and praised on certain Sett times, for the Birth, Conception, Passion, Resurrection of our Saviour, *&c.*

 adly, If

2*dly*, If the determination of *Utenſils* for the Sacraments be left to *Human Prudence*, our Fonts, Communion-Table, Rails, *&c.* are fully warranted.

3*dly*, If we may by our own *Prudence* determine all circumſtances of Worſhip, our Habits are a circumſtance, and therefore capable of being lawfully determined.

4*thly*, If the determination of *Place* where we will perform Divine Worſhip, be left to our own *Prudence*, I do not ſee how you can blame us for determining that the Ordinary Prayers ſhall be offered in the Desk, the Sermon made in the Pulpit, and the Communion-Service performed at the Lord's-Table; Eſpecially ſince we have declared that there is no peculiar Holineſs, or efficacy in any of theſe, and that they are appointed meerly for Order, Decency, and Edification.

Now tho' I had reaſon to ſuſpect that you would never have Received ſuch a Principle from me, yet ſince your Advocate has laid it down, and your Worſhip is confeſſedly indefenſible without it, I may expect that you will think your ſelves obliged to ſtand by it; and that you will not judge of your own Worſhip by one Rule, and of ours by another.

But further, ſince the determination of theſe things according to Mr. *Boyſe*, is left to *Human Prudence*, it is moſt reaſonable that great caution and care ſhould be uſed in determining theſe Modes, left undetermined by the Scripture; and that it ſhould not be truſted with every private Man; but be referred to the wiſdom of the Church and Kingdom; and therefore what the Clergy by their Repreſentatives in Convocation, and the Laity by their Repreſentatives in Parliament, have determined as *prudent* concerning theſe Modes, methinks ſhould ſtand againſt all private Judgments; which in matters of meer *Prudence* ought to ſubmit to the general Wiſdom. Eſpecially when what has been ſo determined, has been confirmed

ed by long Custom, and the universal Consent of the Churches of God for many Ages. Therefore you must not hereafter on this principle ask any proof from Scripture for any thing in our Worship, but you must prove it expresly forbidden there, or else you must conform to it, as being determined by *Human Prudence*: Which in this case, by Mr. *Boyse*'s *Rule* is sufficient.

I hope by this time you see that it was not interest or design to serve a Party that made me omit this *Rule*, since I might have made so much use of it. But to deal ingeniously with you, I could not approve of it in the Latitude Mr. *Boyse* proposes it; and I thought my self obliged not to propose any thing to you that I did not approve my self. For I can by no means allow that God has left the determination of *Time, Place, Order, Circumstances, Postures, and Utensils*, in all Cases, to *Human Prudence*. He has not only given us general Rules to praise him, pray to him, hear his Word, to Worship him with our Bodies, and to receive his Supper, but he has likewise given us many particular Rules and Examples concerning each of these, to which, if we diligently attend and mind the consequences of them, and apply them to like Cases, we may have sufficient Directions from Scripture to order our Worship, without having recourse to *Human Prudence*, which is a very uncertain and infallible Rule in the Worship of God.

I have collected many of these particular directions and examples in my Book, and shewed our Worship to be Justifiable by the strict letter of them; and sure 'tis a great presumption to lay aside these particular directions and examples, and to substitute others in their stead, because our own *Prudence* judges them more for Edification. It is not easie for us to agree in the determinations of *Human Prudence*; but we may easily agree in a plain particular directi-

on of Scripture. Thus God has determined a 7th Day for our *Ordinary Worſhip*; and you ſee we have no diſpute about it. He has likewiſe given us Precedents in Scripture to perpetuate the memory of ſignal Mercies, by yearly Solemnities or Feſtivals; but becauſe theſe are not ſo particularly determined by Scripture as the other, you may obſerve how difficult 'tis for us, by *Human Prudence*, to agree in them: We ought therefore to be very Thankful to God for his particular directions afforded us in Scripture, and to ſtick to them as cloſe as we can. As for Example: God has not given us any Precedent of Verſe Pſalm or Hymn, in the New Teſtament, either Originally there, or by Tranſlation out of the Old Teſtament, in thoſe portions of the Old Teſtament Pſalms that are Quoted therein; but he has given us in the New Teſtament, poſitive Precedents of Proſe Pſalms and Hymns, both Original and Tranſlated; and this ought to teach us what ſort of Tranſlation is moſt proper to be offer'd to God in his Praiſes. God has given us examples of ſolemn Adorations in his Worſhip, of Kneeling, Bowing, and Standing before him; and this alone is ſufficient to bring you and us to uniformity in this point.

And the like may be ſaid of all thoſe Inſtances I have given you in my Book; where I have laid down the particular Rules and Directions God has given us for performing the ſeveral parts of his Worſhip: In all which the letter of the Scripture is clearly on our ſide, and Mr. *Boyſe* has not oppoſed Scripture to Scripture; but has declined the literal ſenſe in many Caſes without reaſon, and has preferred the determinations of *Human Prudence* in others, as being more for *Edification* than the Scripture Examples as is manifeſt in your manner of Singing Pſalms, and many other particulars. But I remember the Apoſtles Rule, 1 *Cor.* 1. 25. *The fooliſhneſs of God is wiſer than Men*; tho meaneſt example or precedent in Scrip

Scripture, is to me more concluſive in the Worſhip of God, than the moſt wiſe Determination of *Humane Prudence.*

And therefore I conclude that we cannot have a more clear or certain *Rule*, or more likely to unite us in God's Service, than what I have laid down in my Book; and I intreat you again to compare your Worſhip with it; and to reform thoſe things that are not contained in Scripture or warranted by Example of Holy Men in it, or may not be deduced by clear conſequence or parity of reaſon from them. This Rule is plain enough to any capacity; and to go about to explain it, will only, as Mr. *Boyſe* has done, make it obſcure and uncertain.

II But 2*dly*, Mr. *Boyſe* endeavours to perſwade you, That the greateſt exception you have againſt joyning with us, is not the matter of our publick *Ordinary Worſhip.*

Hence in his Preface, he tells you, that I have *taken the greateſt pains to maintain the beſt Fortified parts* of our Churches conſtitution, and left the *Feeble unguarded*, and *p.* 169. he ſays, That I take no notice of *Humane Inventions in the* Diſcipline *of the Church*, *about which*, he alledges, *That I know the Conteſt between the eſtabliſhed Church and Diſſenters chiefly lyes*; and upon this he proceeds, and makes many propoſals or demands.

But I deſire you to obſerve, Firſt, That my Diſcourſe was concerning the *Inventions of Men in the Worſhip of God*; and it is a Subject large enough, and to handle it well, and in ſuch a Method as may help the Reader to have a clear underſtanding of it, is an uſeful work, and ſufficient for one Diſcourſe: and for Mr. *Boyſe* to tax me for not writing another on the *Inventions of Men* in the *Diſcipline* of the Church, is very unreaſonable. He is not pleaſed that I wrote this, and yet he would have had me write another on a Subject more apt to give offence; for I aſſure my

ſelf if ever I ſhould write on that Subject, you would be leſs pleaſed with my performance than in this; ſince I muſt look on the general frame of your whole Conſtitution (at leaſt ſo far as its conformable to thoſe *Heads of Agreement* that Mr *Boyſe* owns) to be a meer *Human Creature*, without Warrant from Scripture, or any ſufficient Foundation to oblige Men to ſubmit to diſcipline.

2. But Secondly, when a Man deſires to ſhift his ground, 'tis a preſumption that he apprehends himſelf under ſome diſadvantage in it. And if there were not ſomething of this nature, Mr. *Boyſe* had not needed to propoſe enlarging or multiplying the matters in Controverſie. 'Tis reckoned a wiſe contrivance in our Common Law, that it allows not of a *double Plea*, but obliges the Defendant to ſtick to one thing only. as the moſt effectual means to bring the difference between the Parties to a Concluſion; I have reaſon therefore to do the ſame, and to decline any further entring into Controverſie, till this of Worſhip be driven as far as it can; As I think it is in ſeveral Points, by Mr. *Boyſe*'s own Confeſſion, who doth not ſo much as attempt to juſtifie your *ſitting* at your Prayers and Thankſgivings, or your not ſignifying your Publick Conſent to them by your *Amen*. It is much the ſame as to your manner and frequency of *Communion*; and your not uſing the *Lord's-Prayer*, and your way of *ſinging Pſalms*, which is acknowledged to be Un-Scriptural, and in ſeveral other Inſtances: Therefore let theſe be Reformed firſt, and then it will be proper to conſider the Reſt.

3*dly*, Our Conſtitution and Diſcipline are certain and determined, being laid down in our publick Authentick Records, by which we are obliged to be judged. But there is no ſuch Settlement of your Conſtitution or Rules of Diſcipline; you have a Confeſſion for your Faith, and a Directory for your Worſhip;

ſhip: and we can compare them with ours, and judge which are moſt agreeable to the Scripture, and therefore it is a proper Work for a Biſhop of the Church to examine them by that Rule. But I know of no Authentick Declaration concerning your conſtitution of Government or Diſcipline. Propoſals were indeed made by the *Aſſembly of Divines* to that purpoſe; but rejected by the Parliament, and many of your Party, and looked on as inconſiſtent with the Laws of the Kingdom, and Liberty of the Subject; and therefore till it be agreed among you, and declared in ſome Authentick way, what your Diſcipline and Conſtitution is, and by what Rules you proceed in your Judicatories, I think it very unneceſſary to diſpute with any Perſon in his private Capacity, what his Sentiments are as to theſe Points, and eſpecially ſince I believe Mr. *Boyſe*'s Senſe of theſe things is much different from yours, both as to the Officers, Rules, and Manner of proceeding in your Judicatures; inſomuch as you are not yet agreed who ſhall have the full Power of the Keys, whether a ſingle Congregation or a Presbytery.

4*thly*, The *Worſhip of God*, is the great and immediate Buſineſs of the Church, and for the due performance thereof, Officers are appointed chiefly, and Aſſemblies held; whereas *Diſcipline* is but a handmaid to it, and deſigned to keep it pure. And therefore the difference in *Diſcipline* ought to make no ſeparation from our Aſſemblies, as long as that *Worſhip* is performed according to the appointment of God, as to the Matter and Manner of it.

There were great Defects and Diſorders in the Diſcipline of the Church of *Corinth*; yet the Apoſtle doth not adviſe the Sound Part to hold Meetings ſeparate from the other: And therefore, before any defects in *Diſcipline* be objected to us, ſome Precedent or Command in Scripture ought to have been produced, Warranting on the account of *Diſcipline*,

the gathering a Congregation of one Party of Christians in the same place, distinct and separate from others, who worship God in true Faith and Holiness, and in a way Warranted by the Holy Scriptures; and if there be no Command or Precedent in Scripture for any such Practice as this, I think it is evident that you ought not, on the account of the defects of *Discipline* (which when all is done are for the greatest part pretended, not real) absent your selves from our Assemblies for *Worship*, especially when you have none else to go to on the Lord's-day.

And this will appear yet more reasonable, when you consider those Demands in particular, which Mr. *Boyse* has made to us concerning *Discipline* in his Appendix; none of which, if they were as he represents them (as they are really far otherwise) ought to hinder your joining in our Worship, which they do not concern or effect. I will only give you two or three Examples in the most material of them. The first concerns the difference of *Bishops* and *Priests*; whether they differ in *Degree* or *Order*. May not we Receive the Lord's-Supper together, tho' the Popish Schoolmen, to advance the Pope's Power and depress Bishops, held that a *Bishop* and *Priest* differed only in *Degree*, not in *Order*: A Question I persuade my self, few of you will understand, and has no relation to that Sacrament; since (however it be) both *Bishops* and *Priests* have Power given them to Administer it.

The like may be observed of the 5*th. Demand*; Judge your selves whether it any ways interferes with our *going into the House of God as Friends*, that our Church allows a more positive Absolution to a sick Man on his submitting himself to the Censure and Judgment of a Minister, by an humble Confession of some secret Sins that torment his Conscience, than in other cases; and yet this is one thing Mr. *Boyse* offers as a Bar to your Union with us in his 5*th. Demand*.

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The ſame may be ſaid of the 7*th.* that concerns the Examination of Miniſters to be Ordained; ſince it no ways hinders a Man's comfortable living under the Miniſtry of his Spiritual Guide, if he be really blameleſs (as I hope thoſe in this Dioceſs are) that our Canons are not very ſtrict in the point of Ordination, as long as they are as ſtrict as the Apoſtles, 1 *Tim.* 3. And indeed to ſuch a degree, that ſome who have been found unqualified and inſufficient for Learning by them, are received as Preachers amongſt you, after being rejected by us. Of which I have one Notorious Example ſince I came to this Dioceſs.

The like may be obſerved in the 11*th. Demand*, that concerneth the peoples intereſt in chooſing their Miniſter; which can no ways excuſe your abſenting your ſelves from our Worſhip, or refuſing our Miniſtry, as long as our Miniſters are good Men and fit for their Office: nay, much better and fitter, by the confeſſion of ſome of your ſelves, than thoſe for whom ſome Pariſhes in this Dioceſs have Petitioned, when Vacancies happened. As appears in three or four Inſtances ſince I came to it.

I cannot ſee to what good purpoſe the propoſing theſe can ſerve, or why they ſhould be debated on this occaſion. Government and *Diſcipline* are very intricate things in themſelves, and few of you are capable of determining the Queſtions relating to them; but the Rules relating to *Worſhip* are plain, and you are indiſpenſibly required to Worſhip God, tho' many things in the Government of the Church ſhould be amiſs, and it ſhould be beyond your power to help them.

5. Laſtly, I can by no means allow that Mr. *Boyſe* had any reaſon to make ſuch *Demands* as theſe, or to expect any anſwer to them. All the occaſion he pretends for them, is, becauſe I made ſome requeſts to your Miniſters in the Concluſion of my diſcourſe; one of which concerned the Exerciſe of your Diſci-

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pline, that it might be with leſs offence to us, and advantage to our common Chriſtianity; and from thence he concludes that I *cannot take it ill if we* (ſaith he, *p.* 170.) *uſe the like freedom, in offering with all Humility the following requeſts.* But that the Caſe is no ways the ſame, nor the requeſts equal, will appear if you conſider, Firſt, The Perſons concerned in them; Secondly, The Things demanded; And Thirdly, The manner of propoſing them.

1. As to the Perſons concerned, I may put you in mind, that the Laws of the Kingdom, and of the Eſtabliſhed Church, have Conſtituted me Biſhop of this Dioceſs; And tho' you do not own my Authority, as duly received from Chriſt, yet I my ſelf am perſuaded it is ſo; and that the duty I lye under from my *Conſecration Vow*, obliges me to watch over, and to endeavour to inſtruct and adviſe you out of the Holy Scriptures. But Mr. *Boyſe* has no ſuch relation to thoſe he takes on him to adviſe. He has yet owned no proper Church beyond his ſingle Congregation: He has owned no Eccleſiaſtical Judicature on Earth, to whom he and his Congregation are accountable by the Laws of Chriſt. He can claim no Authority over any other Congregation then his own; or challenge ſo much as to be a Miniſter of Chriſt to any other, if they pleaſe to queſtion it, without a new Ordination, as appears from thoſe *Heads of Agreement*, (*Ch.* II. *Sect.* 6.) produced by himſelf. Now if there were no more, this makes a very manifeſt difference in our Caſes. But if you further conſider to whom his demands are made, it will appear yet greater. I only addreſſed my ſelf to thoſe of your Miniſters that are in this Dioceſs, and deſigned my Book ſhou'd go no farther. But Mr. *Boyſe* propoſes his to the whole conformable Clergy; Nay, to the King and Parliament, and to the whole Laity of *England* and *Ireland*, and this he doth in the name of your whole Party,

Party, as if he were your Repreſentative: From which you may ſee what a Figure he takes to himſelf.

2. But Secondly, There is as great a difference in the *things demanded*, as in the *Perſons concerned*. My requeſts were only in ſuch things as I ſuppoſed inoffenſive; in which we really agreed, and were in your own Power to grant me, without altering any thing either in your Conſtitution or Principles. And in theſe I had reaſon to hope for your Compliance: And do yet more then hope for it. But ſeveral of the things which Mr. *Boyſe* requeſts, concern Temporal Matters, ſuch as were in the Power only of King and Parliament; Others are ſuch as we think very unreaſonable to be asked; And others are founded on moſt unjuſt Repreſentations of our Practices and Principles; which if truly Repreſented need no Reformation; as may appear from his adding to, and taking from our 3 and 4 Canons, *p.* 179. And may further appear in the 2, 3, 4, 6, 7, 8, 11, 12, 13 Requeſts. From all which it wou'd ſeem that theſe Requeſts were rather made to amuſe you, then that he cou'd ſeriouſly expect we ſhou'd regard them.

3. And indeed as the Perſons and Matters are very different, ſo the way of propoſing them is no leſs contrary to that uſed by me. By his own Confeſſion I gave no ill Language, I charged you with nothing that was ſo much as doubtful; but if you pleaſe to read over his *Requeſts*, I dare leave it to your own judgment whether he has obſerved the ſame temper. He is not content to load our Church with many groundleſs Imputations, but he expoſes the Kingdom and Proteſtant Inhabitants of it, as again overſpread with Swearing, Profanation of the Lord's-Day; Uncleanneſs, Pride, Luxury, *&c.* (*p.* 182) an Imputation that I can by no means allow to be general; There being I am perſuaded, by the goodneſs of God,

God, a manifeſt abatement of theſe in this Dioceſe. But however the Matter be, to make ſuch *Demands* as theſe in Print, which perhaps one in a thouſand of thoſe that are concerned in them ſhall never ſee, may ſerve to furniſh our common Adverſaries with Arguments againſt You and Us; and may exaſperate and furniſh you with Objections againſt uniting with us; but can never ſerve to amend what might be really amiſs in your practice; which I am ſure was the deſign of what I wrote: And I hope 'twill appear that it was ſo, to every one that will ſeriouſly review my Addreſs to your Miniſters.

III. The Third Allegation uſed by Mr. *Boyſe* to take off the force of my Book, is, That I have omitted to handle that part of our Worſhip againſt which you have greateſt Exception. Thus *p.* 163. he taxes me, *That I have omitted one material part of Divine Worſhip about the manner of performing which, the conteſt between the Eſtabliſhed Church and Diſſenters do moſt directly concern this charge of Human Inventions* — viz. *Baptiſm.* This he imputes to want of *Candour* and *Ingenuity*: And gives me many hard words about it; and more particularly inſiſts on the *Sign of the Croſs*, which he intimates that I did not mention because I could not defend it.

This then I ſuppoſe is one of the moſt *feeble Places* of our *Church-Service* that I have *left unguarded*. I moſt heartily wiſh that all our differences were reduced to this one; and that you cou'd as eaſily clear your ſelves from introducing the *Inventions of Men* into the Service of God, as we can clear our ſelves in this particular. And to convince you that I am in earneſt I will give you a ſhort Account of my thoughts of it; by which you may know what credit Mr. *Boyſe*'s Conjectures concerning me, ought to have with you.

Firſt therefore I will ſhew you why I omitted this part of God's Service in my Book. Secondly, That Mr. *Boyſe*'s Arguments againſt the Croſs in Baptiſm are

are of no force. Thirdly, That the *uſe of the Croſs in Baptiſm* is Warranted by the Holy Scriptures.

1. Firſt then I omitted this *part of Worſhip*, becauſe it was *Occaſional* not *Ordinary*. In my *Introduction*, *N.* 5. I engaged only to conſider the *Ordinary Service of God*, and the *main ſubſtantial Parts* thereof. I was ſenſible that you were obliged to Worſhip God Publickly every Lord's-day, and are anſwerable for your neglect if you do not when you may; and therefore judged it of great moment to clear from Exceptions thoſe parts of our Worſhip in which you are obliged to join with us on thoſe Days. But you have not that ſame conſtant neceſſity to join in *Baptiſm*; and your Exceptions againſt it cou'd be no juſt Reaſon to hinder your Attendance in other Ordinary Parts of Worſhip which you might very well do, tho' you ſcrupled Baptiſing your Children with the Sign of the Croſs: Eſpecially ſince in caſe of neceſſity our Church had allowed you Baptiſm for them without it, or Godfathers, as appears in our Office for private Baptiſm.

2. I found the defects and additions of your Directory ſo very great in this Office of *Baptiſm*, that I thought they deſerved a Diſcourſe by themſelves, and am ſtill of the ſame Opinion.

Firſt, There is no expreſs Covenant ordered in your Directory, to be made in the Name of the Child Baptiſed, either by the Parent or any elſe, tho' there be no other known way of engaging a Child, that cannot Covenant for it ſelf. Secondly, There is no profeſſion of the Chriſtian Faith required in the Directory from the Parent or Offerer of any Child. Thirdly, There is no ſolemn Recognition of the Vow of *Baptiſm* required from Perſons Baptiſed in their Infancy, when they come to underſtand their Duty, as it *is* in *Confirmation* with us. Fourthly, The expreſs words of the Covenant are not preſcribed out of the Word of God, but it is left to the diſcretion

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of every Miniſter to impoſe what he will on the Baptiſed; and ſome have been very indiſcreet in this point, impoſing the ſolemn League and Covenant on perſons that brought Children to be Baptiſed, or elſe refuſing them Baptiſm: all which are obſerved by Mr. *Baxter*, an eminent Man of your Party, many years ago in his *Infant Baptiſm, Chap.* 6. *Object.* 1. where he complains that they were taken away from you when you were *in actual Poſſeſſion of them*; for the *Subſtance of theſe* (ſaith he) *was in the Common Prayer*: and he gives us to underſtand with regret that theſe *plain Duties were wiped out, and the Directory made more defective than the Common-Prayer* in this point.

And beſides theſe defects in matters of *ſo high moment as the Covenant of God*, there are ſeveral Additional Conditions required by your Directory, contrary to Scripture Precedents; ſuch as (in Mr. *Boyſe*'s Phraſe may be reckoned) *Stated Appendages* of this Sacrament; for it is ordered, that Baptiſm is not to be Adminiſtred in private places, but in the place of publick Worſhip, and in the face of the Congregation. A Rule directly contrary to Scripture Precedents; and by which many that have had a juſt Title to Baptiſm, and ſome that have been very deſirous of it, without any fault of their own, have been denied the benefit of it. Chriſt Commands us to *Teach all Nations, Baptiſing them, &c.* and *He that repents and believes* is Entituled to Baptiſm, whatever his circumſtances are; but tho' a Man do both theſe, and profeſs them in the moſt hearty manner, yet if he be not able to go to a Publick Place of Worſhip, or cannot procure a Congregation to be preſent, he ſhall die without this Sacrament, meerly on the account of this rigid ceremoniouſneſs of the Directory: and many Children have thus died; which in this point is literally that Sin our Saviour taxeth, *Mark* 7. 13. *Making the Word of God of none effect through your traditions.*

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I might inſtance in ſome other things as material as theſe, but I hope this may be ſufficient to convince you that it was not for want of matter of exception, that I deferred imparting my thoughts to you on this part of Gods Worſhip, and indeed I am afraid that now they may not reliſh well with you; but I deſire you to conſider that I have been forced to do it in my own Juſtification.

II. I am now in the Second place to ſhew you that Mr. *Boyſe*'s Arguments againſt the Croſs in Baptiſm are of no force. His great Objection againſt it, is, That we make it *a new Humane Sacrament*, and then it muſt be a *Human Invention*; and he owns that generally all Diſſenters have agreed to condemn it on this account as unlawful, but I doubt not to make it appear that we aſcribe nothing of a Sacramental nature to it; and that it is a great Injuſtice to alledge (as he doth) that we Teach otherwiſe. I am the more willing to handle this Subject, becauſe I find many of you ill Inſtructed in the nature of Sacraments, and hope what I ſay may be uſeful to you.

I deſire you therefore to conſider that there are Three things neceſſary to make up a *Sacrament*. Firſt, *an Outward Viſible Sign inſtituted by God, ſignifying ſome Spiritual Grace or Benefit which we expect from him.* 2dly, *An Obligation on God by ſome promiſe of his, to grant us that Spiritual grace or benefit when we duly uſe the viſible Sign.* 3dly. Our uſe of this outward ſign: *For from the other two it follows as a Conſequence, that if we wilfully omit or neglect the uſe of that outward or viſible Sign appointed by God, we muſt not expect the Spiritual Grace or Benefit Signified by it.*

I think it neceſſary to prove by Scripture, firſt, that each of theſe belong to a Sacrament. And, *2dly* To ſhew that we aſcribe none of them to the *Croſs in Baptiſm*, and conſequently that it hath nothing of a *Sacrament* in it.

The firſt Sacrament we find in Scripture is *Circumciſion*,

ſion, inſtituted by God, *Gen.* xvii. 11. *Ye ſhall circumciſe the fleſh of your foreskin, and it ſhall be a token of the Covenant between me and you.* Here *Circumciſing the fleſh of the foreskin* is the outward and viſible Sign inſtituted by God; and the ſpiritual grace or benefit is the *Covenant*, whereof it is called a *Token*, and when it was duly obſerved, it laid an obligation on God to be a God to the perſon ſo circumciſed, according to God's promiſe *v.* 7. *I will eſtabliſh my Covenant between me and thee and thy ſeed after thee* —— *to be a God unto thee and thy ſeed after thee.* And laſtly whoever *wilfully refuſed or neglected this Sign*, loſt the ſpritual grace or benefit ſignifyed by it. According to which we find in the 14 *v.* and *The uncircumciſed man-child whoſe fleſh of his foreskin is not circumciſed, that ſoul ſhall be cut off from his people, he hath broken my Covenant.* The like is obſervable in the inſtitution of the *Paſſover*, another Sacrament of the old Teſtament.

But we are more eſpecially concerned in the *Sacraments* of the *New*. And therefore I will ſhew that theſe three things are to be found in each of them. Firſt in the Sacrament of the *Lord's-Supper*; the *Bread* and *Wine* are appointed by Chriſt to ſignifie his *Body* and *Blood*: Here is the firſt thing; *An outward and viſible Sign appointed by God to ſignifie ſome Spiritual grace or benefit.* 2*dly*. The *Bread* and *Wine* are declared to be *the Communion of the Body and Blood of Chriſt*, 1. *Cor.* x 16. *The Cup of Bleſſing which we bleſs, Is it not the Communion of the Blood of Chriſt? The bread that we break, Is it not the Communion of the Body of Chriſt? For we being many are one Bread and one Body, for we are all partakers of that One bread.* Here is the 2d. thing required in a Sacrament, even an obligation on God when we duly uſe theſe outward Signs to communicate to us the Body and Blood of Chriſt, and make us one Body amongſt our ſelves. 3*dly*, *Whoever negligently or wilfully omits the uſe*

uſe of theſe Signs muſt expect to loſe the Spiritual Grace or Benefit ſignified by them; that it is the *Communion of Chriſt's Body and Blood*: for he who wilfully or negligently omits Communicating in the Lord's-Supper when he may have it, plainly betrays a defect in his Faith; ſince nothing can hinder us from feeding on the *Body* and *Blood* of our Saviour in his Supper but want of Faith to feed on him in our Hearts, and therefore when we wilfully neglect the uſe of theſe *Signs*, we muſt not expect the *Spiritual Grace or Benefit from God*, that is, *the Communion of the Body and Blood of Chriſt*, which is the third thing required in a Sacrament.

I am afraid few are truly convinced of this Truth, and yet till the generality be convinced of it, we can never expect a conſtant Celebration of this Sacrament from Miniſters, or a conſtant Receiving of it from the People; nor will it be poſſible to reſtore the Diſcipline of the Church to its vigour, till People apprehend the Danger of not Communicating; for the Force of Diſcipline depends chiefly on keeping refractory Sinners from the *Lord's-Supper*: The want of which, by this Doctrine, is ſo penal, that whoever in earneſt believes it, will readily ſubmit to any terms that are not directly ſinful, rather than be debarred from it.

Baptiſm is the other *Sacrament* of the New Teſtament, which Chriſt Inſtituted, *Matthew* 28. 19. *Go ye therefore and teach all Nations, Baptiſing them in the Name of the Father, Son, and Holy Ghoſt.* The Spiritual Grace or Benefit of which is declared to us, *Rom.* 6. 4. *We are buried with him by Baptiſm into Death; that like as Chriſt was raiſed from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of Life. A Death* therefore *unto Sin, and a new Birth unto Righteouſneſs* is the Spiritual Grace or Benefit ſignified by the *Outward Sign of Water*, appointed by Chriſt in *Baptiſm*

tism : which is the first thing necessary to a Sacrament.

2. Christ has promised, *Mark* 16. 16. *That he that believeth and is baptised shall be saved* : Which is an Obligation on God by his promise, to give to those who rightly use this *Sign* the *Spiritual Grace* or *Benefit* signified by it; which is the second thing requisite in a *Sacrament*.

3. The wilful neglect or refusal of this Sacrament is damnable, and depriveth the obstinate refuser of the *Spiritual Benefit* signified in it; according to *John* 3. 5. *Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God*. Which is the third thing we find requisite in a *Sacrament*.

Let us now in the Second Place see whether our Church ascribes any of these to the *Cross in Baptism*; for if we do not, it is a great misrepresentation to say as Mr. *Boyse* doth, *p.* 164. That *there wants nothing but* Divine Institution *to make it as much a Sacrament as Baptism it self*.

First then, we do not Teach that the *Sign of the Cross* was *Instituted by God* to signifie any *Spiritual Grace or Benefit* we expect from him. On the contrary it signifies only the Duty we owe to God. It is not used to signifie any *Grace or Benefit* communicated from God to us, as *Signs* do in *Sacraments*; but only to signifie the return we ought to make to God for the Benefits he has vouchsafed us in *Baptism*. That is, *Not to be ashamed of Christ Crucified, but manfully to Fight under his Banner, and continue his Soldiers and Servants*.

The first Thing therefore necessary to the nature of a *Sacrament* is altogether wanting to the *Sign of the Cross*. And it was incumbent on Mr. *Boyse* to shew us what *Spiritual Grace* or *Benefit* from God this *Sign* signified with us, before he affirmed it to want nothing to make it a *Sacrament*, as much as *Baptism*.

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For ſince *Baptiſm* ſignifies *A death unto Sin, and a new birth unto Righteouſneſs*, which are Spiritual Graces we expect immediately from God, he ought to have ſhew'd ſome ſuch *Spiritual Graces* or *Benefits* which we imploy the Croſs to ſignifie, or elſe it plainly wants this part of the Nature of a *Sacrament*.

But Secondly, The ſecond part is as much wanting. Our Church never Taught that God was obliged by any promiſe, or that we ought to expect on our due uſe of the *Sign of the Croſs*, that God would grant us any *greater Benefit* by it. On the contrary, we unanimouſly Teach that the *Croſs* is not uſed to ſignifie any *Spiritual Grace or Benefit* expected from God, but to profeſs and declare a duty of ours to him, even *that we ought not to be aſhamed of his Sufferings*: Our Church Teacheth us to expect, that whereas *by Nature we are Children of Wrath*, we ſhall *in Baptiſm be made Children of God*. And in the Sacrament of the *Lord's-Supper*, we are Taught to expect *The ſtrengthning and refreſhing of our Souls by the Body and Blood of Chriſt*, as our Bodies are by Bread and Wine: But we are not Taught to expect any ſuch thing in the uſe of the *Sign of the Croſs*, or that God has annexed any ſuch *promiſe* to it: And therefore to alledge that according to our Church there is nothing wanting but *Divine Inſtitution* to make the *Sign of the Croſs*, as much a *Sacrament* as *Baptiſm it ſelf*, is a miſrepreſentation, without ground or colour. Let me add that this Obligation on God by promiſe, to grant us the *Spiritual Grace* or *Benefit* ſignified by it, on our due uſe of the *Sign*, is the very thing that Conſtitutes a *Sacrament*, and diſtinguiſhes it from all other *Signes*; and this being wanting, tho' a *Sign*, had all other things like a *Sacrament*, yet it would be no more a *Sacrament*, then an Image, that in every thing elſe (except a Soul) were like a Man wou'd be a Man.

But Thirdly, As the two First things necessary to a *Sacrament* are wanting to it, according to our Doctrine, so is the Third; since we do not Teach that the neglecting or omitting this Sign deprives us of any *Spiritual Grace*. If we wilfully neglect or refuse *Baptism* 'tis a damnable Sin, and deprives us of our Title to the Kingdom of Heaven: And the like we Teach concerning wilful neglect of the *Lord's-Supper*, That it deprives us of the Nourishment which we should derive from the participation of the Body and Blood of Christ. But we never Taught any such thing concerning the *Sign of the Cross*. Neither can any such thing be shewed in our *Articles*, *Canons* or *Offices*: On the contrary, the 30th Canon expressly Teaches, That the *Sign of the Cross*, used after Baptism, addeth nothing to the Vertue or Perfection thereof: Nor if it be omitted, doth it take any thing from the substance or efficacy thereof. And accordingly when omitted in *private Baptism* by Order of the Church, 'tis declared that *in that case all is well done, and according to due Order concerning Baptising the Child*. I conclude therefore directly contrary to what Mr. *Boyse* alledges, *That besides Divine Institution, every thing is wanting to make the Sign of the Cross a Sacrament, that is proper to Baptism or any other Sacrament*: And I must profess that I find as little strength in this Argument again the *Cross* as in any that Mr. *Boyse* has produced on the other Heads and the whole force of it seems to me to proceed from two Mistakes concerning the Nature of *Sacraments*. First, As if they were Signs from us to God, and not wholly from God to us. And Secondly, As if we were to learn the Nature of Sacraments from the Schools, and the partial Definitions of interested Disputants, and not from the Holy Scriptures only. Hence he has not given us one place of Scripture to prove his imperfect Account of a Sacrament, *p.* 464. But instead thereof tells us of the

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Croſs being *ſet up to repreſent Chriſt Crucified.* Our being *brought under ſolemn Obligations to confeſs the Faith of Chriſt*, and of *Moral Caſuality aſcribed to this Ceremony.* All which have little to do with the *Nature of a Sacrament.* I would have you better conſider for what a Sacrament is intended, then that you ſhould be led to uſe theſe as the only Deſign of it: If we keep to the Holy Scriptures, and to the Words thereof, as I have laid them down, we ſhall have a much better underſtanding of its Nature.

III. But to proceed in the Third place, I ſay that *the uſe of the Croſs in Baptiſm is Warranted by Scripture.* And here I muſt deſire leave to be ſomething large and particular, that I may explain this Point to ordinary Capacities: And in order to enable you to judge of it, I deſire you to conſider,

1. That we are obliged to expreſs the *inward* Reverence and Senſe of our Minds concerning God, by ſome *outward* means; whereby we may preſerve and increaſe that Senſe in our ſelves, and may make appear to others what we think of God and Holy Things. Thus we are obliged to expreſs our Senſe of God's *Excellencies*, by *Praiſes*; our Senſe of our *Dependance* on him, by *Confeſſion of his Power* and *Prayers*; our Senſe of having *Offended him* by *Confeſſion of our Sins*, and our *Reſolution of Amendment* by *Promiſes* and *Vows.*

2. The Scriptures command us to expreſs theſe inward Thoughts and Senſe of our Minds, by *Actions*, as well as by *Words.* Thus we expreſs the *Submiſſion* of our Minds, by *Adoration*; our *Humility* before God, by *Kneeling* or *Proſtration*, &c. Which *Actions*, the Scriptures have as much Warranted, in our Addreſſes to God, as they have *Words*, and generally ſpeaking, they are rather more Effectual and Sincere Expreſſions of the Senſe of our Minds, then *Words.*

3. The Scriptures teach us to Expreſs our Thoughts and Senſe of our Minds, in *ſuch* Words and Actions as on other ſerious Occaſions ſerve to expreſs the like Senſe and Diſpoſitions of Mind: So that we are not to invent new Words or Actions to ſignifie our Submiſſion or Thankfulneſs, *&c.* to God; but we are to uſe *ſuch* as the general Cuſtom of our Country have made ſignificant in the like Caſes; for by uſing them, our Neighbours will beſt underſtand us, and we our ſelves will be moſt likely to be ſtirred up by them.

That it is our Duty to uſe theſe *Actions* in the Worſhip of God, will appear from the whole Tenour of the Scriptures: Thus, becauſe *bowing the Body* in all places of the World argues *Reſpect*, therefore the Scriptures warrant our *bowing* when we come into God's Preſence: Thus, becauſe by the general Cuſtom of the World, *Kneeling* is a token of humbly Supplicating thoſe to whom we Kneel; therefore in our Confeſſions and humbleſt Addreſſes to God the Scriptures preſcribe to us to Kneel; Thus, becauſe Servants *ſtand* when they attend their Maſters, therefore in our *Praiſes* and in ſome other Services we pay to God, the Scriptures Warrant us to *ſtand*. Thus, becauſe in the Eaſtern Countries thoſe that came into the Courts of Princes put off their Shoes out of neatneſs or reſpect, therefore God ſometime required his Worſhippers to approach his preſence in the like manner. Thus, becauſe it was the Cuſtom for Maſters to give their Servants a *new Name*, at their admiſſion into their Families, therefore God gave *Abraham* a *new Name*, at his admitting him to his peculiar Service; and hence came the Cuſtom of giving a *Name* at Circumciſion. Thus, it was the Cuſtom of the World to expreſs a Senſe of deep Sorrow by *Faſting*, lying on the Ground, covering themſelves with Sackcloath, Renting their Garments and Beating their Bodies; and hence we find Holy Men

Men uſing all theſe, to expreſs their Sorrow for their Sins. Thus, they expreſſed their Religious as well as Civil *Joy*, by Singing, Feaſting, Dancing, ſending Portions to their Friends, by White Garments, and more then Ordinary Neatneſs in their Dreſs And of this Nature there are many other Inſtances, which fully ſhew us, That the Scriptures warrant us to make uſe of ſuch fit Actions to expreſs our Thoughts and Senſe of Religious Things, as the Cuſtom of each Country has made proper and ſignificant to expreſs the Paſſions of our Minds on other Occaſions; and do no more bind us to the particular *Actions* of Holy Men mentioned therein, if they have loſt their Significancy, then they bind us to their Words, which we do not underſtand. This appears from many Inſtances of Scripture-*Actions* now diſus'd by us, and of others brought into uſe. Particularly, that of *Uncovering the Head*; an Action never uſed in Scripture as a Sign of Reverence, yet lawfully uſed by us (from the forementioned implyed Rule of Scripture) becauſe Cuſtom has given it a general Signification of Reſpect.

4. *Glorying in the Sufferings of Chriſt*, and profeſſing our ſelves ready to follow him, even to the moſt ignominious Death on the Croſs, is a Duty incumbent on us by the Scripture, *Gal.* 6. 14. *God forbid I ſhould Glory ſave in the Croſs of our Lord Jeſus Chriſt*, therefore we ought to expreſs this Duty, and Glory in it, by ſuch outward Means as are moſt proper, and do moſt effectually and generally Signifie it. And ſince by univerſal Cuſtom there are Actions as well as Words that ſignifie this our *Glorying in the Croſs of Chriſt*, Scripture-Precedents warrant and oblige us to uſe both.

5. Making the *Sign of the Croſs*, is an Action which Univerſal Cuſtom in all Ages and Churches ſince the Apoſtles Time till the Reformation, have applyed

to Signifie your *Glorying in the Sufferings of Christ*, and 'tis understood by all those that have heard of Christianity, tho' Enemies to it, to have this Signification. Therefore the Scriptures warrant the use of it to this purpose, as much as *standing uncovered* in token of Reverence at our Prayers, and the Scriptures themselves have given the occasion and ground and warrant for this signification of the *Cross*, by expressing our undertaking and owning the Christian Religion by the phrase of taking up the Cross, *Matt.* 16. 24. *If any Man will come after me, let him deny himself and take up his Cross and follow me*; and 1 *Cor.* 1. 17. *Preaching the Cross* is Preaching the Gospel; And in several other Places the Whole of our Religion, as Christian, is signified by the *Cross*: Therefore to signifie our Professing and *Glorying in Christ Crucified*, by making the *Sign of the Cross*, has better Foundation in Scripture, and is much more warranted by universal Custom then *uncovering the Head* has to signifie *Reverence*, of which there is no Dispute between us, but that it is agreeable.

6. 'Tis very proper at *Baptism* to make a Profession of our *Glorying in the Cross of Christ*; because we then solemnly engage to *take it up*; that is (as before explained) to take upon us his whole Religion. To make such a Profession by *Words*, of this and of all the Duties we then undertake. I think is owned to be lawful by all; and we think very requisite; and accordingly require it from every one who is Baptised.

I Add in the 7th. place, That it is not only warrantable to do it by *Words*, but likewise by *Actions*. This must appear reasonable to you, if you reflect on your own Practice, in giving your Children *Names* at your Baptism; which, as I have already shewed, signifies your giving up their *Names* to Christ, and engaging them to be Christ's Servants. Your *Names* there-

therefore are a lasting Badge and Token to you through your whole Lives, of your Dedications to Christ's Service, and an Obligation on you to behave your Selves accordingly, yet this *Significant Ceremony*, added to Baptism, has nothing of a Sacrament in it, any more then I have shew'd the *Sign of the Cross* to have; and both are equally warranted by Scripture.

This you ought the rather to observe, because the only Question your Directory requires to be put to the Person that offers the Child to Baptism is concerning the Name thereof; having left out those Scripture Questions that relate to the Faith and Obligations into which the Child is Baptised.

I wou'd desire you likewise to reflect on another *Ceremony* you have added to the other Sacrament, I mean *giving Tickets* to such as are to be admitted to the Lord's-Supper, upon offering of which they are admitted to that Priviledge: In this *Ceremony* (for so I must call it) there is an *Outward and Visible Sign*, a Ticket. 2*dly*, An *Inward and Spiritual Grace*, your Aptitude and Title to the Lord's-Supper and Communion of Saints, found on your Examination when you receive the Ticket. 3*dly*, It is a *Badge and Token* whereby Priviledged Members are distinguished from those that are without. *Lastly*, It is a sort of a necessary *Term of Communion*, since those that neglect this *Badge* shall not be admitted to the Sacrament, yet I suppose you reckon this Badge or Symbol of Communion to be Warranted by the general Rules of Scripture, tho' it is plain there is no such Ground for it there, as for the Use of the *Cross*. But

8*thly*, We are not without Scripture-Precedents of signifying the particular Obligations that lye on us in the Sacraments, by *Actions* as well as *Words*. Since our Saviour signified the Humility and Love

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we ought to bear towards one another, by *Waſhing his Diſciples Feet*, at the Inſtitution of the *Lord's-Supper*; and St. *Peter*, who refuſed this ſignificant *Ceremony*, was ſeverely threatened for it. Thus, dipping intirely under Water in Baptiſm, was a ſignificant Ceremony we find ſometimes uſed, as a Token of our being *buried with Chriſt in Baptiſm*; to which Signification the Apoſtle alludes, *Rom.* 6. 4. *Therefore we are buried with him by Baptiſm into Death.* And to the ſame purpoſe, *Col.* 1. 12. There was another Ceremony of Baptiſm which conſiſted in the *Change of Cloaths*; and this was likewiſe Significant, and the Apoſtle alludes to it, *Gal.* 3. 27. *For as many of you as have been Baptiſed into Chriſt have put on Chriſt*: And to the ſame allude thoſe Phraſes of *putting off the Old Man*, and *putting on the New*; as is confeſſed by the beſt Interpreters: And the Apoſtle uſeth them not only to ſignifie the Duties and Obligations we undertake at Baptiſm, but likewiſe to ſtir us up to perform them.

The like is obſervable in the *Lord's-Supper*; the particular Duties of which are ſignified in Scripture by ſeveral Ceremonies annexed to the Celebration thereof. 'Tis a ſpecial Duty to lay aſide all Hatred, and to be in perfect Charity with one another, when we come to that Sacrament; And this Duty was ſignified firſt by an *Holy Kiſs* mentioned *Rom.* 16. 16. and in ſeveral other Places of Scripture. And *2dly*, by *Feaſts of Charity* deſcribed, 1 *Cor.* 11. and mentioned *Jude* 12. both which continued many Years in the Church, as *Tokens* and *Badges* and *Symbols* of the Duty of *Charity*, which were profeſs'd in that Sacrament: And yet none of all theſe particular Ceremonies can be term'd Sacraments; from all which I conclude that it is as proper and as agreeable to Scripture to ſignifie our Obligation in Baptiſm, *not to be aſhamed of Chriſt Crucified*, by making the

the *Sign of the Croſs*, as it was to ſignifie our *Love* and *Unity* by a *Kiſs* or a *Feaſt*; and by conſequence, *that the uſe of the Croſs in Baptiſm is Warranted by Scripture.*

To Conclude, neither Scripture nor Reaſon hinder us from uſing ſuch *Signs* in Expreſſing or Profeſſing our Duty to God, as properly and by general Conſent ſignifie it. On the Contrary, they Warrant us to uſe ſuch *Signs* as well as *Words*; which *Words* are *Signs* themſelves, made Significant only by Cuſtom; whereas many *Actions* have the ground of their Significancy from Nature.

But here we muſt take care not to inſtitute *Signs* to ſignifie and oblige God to confer his *Favours* or *Grace* on us: For that were to limit him; and 'tis only he, by his Inſtitution and Promiſe, can ſo oblige himſelf. The want of diſtinguiſhing between theſe two ſort of *Signs*, ſeems to me to have occaſioned all thoſe Objections againſt the *Sign of the Croſs*, which are commonly urged to us as if we made it a *Sacrament.*

That which therefore was incumbent on Mr. *Boyſe* in this Point, was to prove by Scripture, That *it is unlawful to ſignifie or expreſs the particular Duties we undertake in the Sacrament, by Actions that are by general Cuſtom expreſſive of thoſe Duties.* Otherwiſe, to declare this to be unlawful, is the ſame Preſumption and Offence as to declare ſome *Meats* unlawful; and is a certain Inſtance of your *Teaching for Doctrine the Commandments of Men.* For to ſay an *Action* is *Unlawful* that God has not made ſo, is the ſame Preſumption and Offence, as to ſay certain *Meats* are *Forbidden* that are not; which is a thing ſeriouſly to be conſidered by you.

Thus much I have thought needful to lay before you concerning the *Sign of the Croſs*; and I think is ſufficient to convince any unbyas'd Perſon, that you have

have no cauſe to ſeparate from our Worſhip on that Account.

As for the reſt of Mr. *Boyſe's Remarks*, which I have not here conſidered, I preſume none will ſuſpect that there is more Difficulty in them, than in the Points I have already examined. But indeed I muſt declare that I have met with none among you that have alledged Mr. *Boyſe's* Reaſons for abſenting themſelves from our Publick Worſhip. And therefore I cannot think it material to go about to confute a ſingle Perſon and a Stranger: For ſhould I confute his *Principles*, perhaps you, for whoſe Satisfaction only I intend this, wou'd think your ſelves unconcern'd in the Diſpute. But if I ſhall find that his Objections have really moved Scruples in you, and your Miniſters will give their full approbation of his Book, and manner of handling this Controverſie, I ſhall then think my ſelf oblig'd to give you a juſt Account of the Whole, as I have here done of ſome Parts of it; and particularly, of the principal *Matters of Fact* contained in it: The Truth of which, if any perſiſt to queſtion, I ſhall then alſo Publiſh the *Vouchers* and *Authorities* I have for them; which I am not willing to do, out of tenderneſs to you as well as on other Accounts till the laſt Neceſſity.

At preſent I muſt leave with you this Caution, as well in reſpect of Mr. *Boyſe's Remarks*, as of any other Anſwer that may come out to my Book, that I do not think that either you or I are concern'd in Arguments that are not founded on Scripture, or in any Anſwers to my Proofs that contradict the Letter of the Holy Scriptures, as moſt of Mr. *Boyſe's* do; particularly ſuch as concern *ſaying* or *ſinging* our Pſalms, *anſwering* in our Prayers and Hymns; and *joining our Voices* in our Confeſſions and Addreſſes to God.

To

To Conclude, I deſire to deal with you as becomes a *True Paſtour*, Admoniſhing and Inſtructing you in the Spirit of Meekneſs; I neither have, nor can have any indirect or worldly Ends in telling you theſe things; nor can you imagine that I either propoſe or deſign any Advantage to my ſelf by it, but only your Good. I need not ſeek to pleaſe Men; neither if I deſigned it, were this the way to attain it. Some Truths are very uneaſie, and I know that nothing can be more ungrateful to you, then to give you to underſtand that the Worſhip you ſuppoſe ſo pure and conformable to the Word of God, has no expreſs Warrant in Scripture for it, and that all thoſe things in our Worſhip that you have ſo long been born in Hand to be only *Inventions of Men*, are really the Dictates of God's Spirit in the Holy Scriptures. This I know touches you very near; and conſidering all things, I cannot but thank you, and do thank you, for the Entertainment you have given my Book; and I hope it will yet do more Good among you. I muſt again intreat you to take my Addreſſes to you in good part; and not to be offended with me, becauſe I endeavour to tell you the *Truth*. They that know me, will allow *Plain-Dealing* to be part of my Character. But remember that nothing is more apt to provoke Mankind then *Truth*; and if you meet with any Book, written in Anſwer to mine, that Diſcovers the Writer to have been in a Paſſion when he wrote it, you may look on it as a probable Argument of the *Truth* of what I have propoſed. And if upon reading what I have wrote, you find any Motion within your ſelves towards Paſſion, conſider well whether it proceed not from the ſame Cauſe; namely, my declaring the *Truth* to you.

I muſt ſtand or fall to my great Maſter, as to my Sincerity in ſtudying your Good; to him I am anſwerable for the diſcharge of my Office, and of thoſe Obliga-

Obligations from it under which I lye. The Conſcience of this has put me on theſe Addreſſes; and I beſeech our good God, and the Father of our Lord Jeſus Chriſt, who purchaſed his Church with his Blood, and promiſed his Spirit to his Diſciples to guide them into all *Truth*, to diſpoſe and prepare your Hearts for the Reception thereof, and to incline you to hearken to the Inſtructions offered you out of his Word by

Your truly Affectionate Paſtour,

Londonderry,
1. *May*, 1694. *Will. Derry.*

FINIS.